

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins; and that ye receive not of her
plagues.—A Voice from Heaven.*

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Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 6.—ENGLISH SOCIETY.

We presume that nearly every thinking, observing mind has often been struck with the plausibility and smoothness with which villany comes to us, and with the loud pretensions that vice makes to virtue. Were not this so generally true—so much like the *rule*—people would be astounded at such audacity and deception. But as it is, to look for rottenness gaudily painted, and for vice to be loud-mouthed in its pretensions to purity, is as natural as to expect the most common occurrences of life. Times have not much changed, nor the character of men altered, since the days when hypocrites brought to Jesus a woman taken in adultery, and were sent away abashed by the simple command—He that is without sin among you, [of course more particularly meaning the sin of adultery] let him first cast a stone at her. We have often wondered whether Satan is not the most plausible and smooth of all existing beings, and if he is not loudest and most eloquent in prating of virtue and right. Nor do we consider such thoughts far-fetched, seeing that similar views are to measure mankind. We always have suspicion brewing in our minds when great pretensions to piety and purity are made, for that which in the distance appears a beautiful edifice, too often

turns out, as we near it, to be nothing better than a painted sepulchre.

The foregoing reflections have been called forth by a consideration of sexual relations in "English Society," the working of the *monogamic system*, the loud boast that has gone to all the world of its excellence, the deep cry raised against the divine institution of polygamy, and the condition of sexual relations in "Mormon Society." Now we cannot but think in view of this, that "English Society" should really be all that it pretends; that its sexual purity should be something more than a fable, and that "Mormon Society" ought to be bad in fact to justify this bitterness. Yet we hold that the facts in both cases are quite the reverse, and that of all the *plaguespots* on the face of "English Society," these made by its sexual intercourse are of the deepest dye.

We propose giving Monogamy and Polygamy a thorough investigation, and design these subjects to occupy a large ground and a prominent place in our "Pictures." We shall trace faithfully the *developments* of both institutions, for *development* is the best test of systems. We shall also consider the fundamental policy and philosophy of monogamy and polygamy as systems. As far as practica-

ble in treating of their *developments*, we shall let monogamists paint the scenes rather than perform the task ourselves; for we would not have the shadow of unfairness on our part, but out of their mouth we prefer that testimony should come. The necessity of giving these matters a thorough investigation, and a prominent place in our "Pictures" is too important to need urging. We have selected for No. 6—

"OUR GREAT SIN.

[From "The Lancet."]

"Our social system has recently undergone one of those virtuous spasms to which the British constitution is particularly liable, at short intervals, and from divers causes. We are now as well as can be expected, and as wicked as ever, notwithstanding the revelations recently made as to the frightful depravity existing in London, injurious alike to our physical and moral welfare—disgraceful alike to the poor wretches by whose debasement it exists, and to the blind leaders of the blind who seem to think the great extent of prostitution in London sufficient reason for avoiding its consideration, or attempting any practical means of reform. For there has been no laxity in collecting facts and statistics. The increasing prevalence of the greatest of our social sins is well known, and the awful evils entailed by it fully recognized. Upwards of eighty thousand females are computed to gain their living by prostitution in London, and during last year more than four thousand were arrested by the police. Cargoes of them are actually imported from the continent because London presents the best market. And these figures and facts are again and again adduced by theoretical philanthropists to prove the enormity of the evil, yet nothing practical is suggested or attempted whereby to stem the torrent that is spreading the abomination of desolation far and wide. The alleged reason, forsooth, is that no efforts can reach all the sources of the evil, and therefore no attempt may be made to check the impetuosity of the stream. We are aware that several excellently-managed reformatories exist, but the whole number they can receive does not equal that of the 'lock' patients under treatment in general and special hospitals. Moreover, those who are received have usually had their swing of vice, have

drained the cup to the dregs, and are only awakened to the foulness of the draught when they begin to taste the bitterness of the sediment.

"Meanwhile there flourish, at the West-end, gorgeous houses, where passers-by see only the painted face of Jezebel look out of the window, from which side Virtue averts her face and blushes—yet we are asked to believe that she does not see or know why she turns away her head. The children of Cornelia inquire concerning the 'beautiful lady' whose quiet brougham stops the way at the door of the theatre or concert-room, and we are expected to assume that it is ignorance which makes the pure matron hesitate to answer them. Samson, whose fine proportions are the envy of the domestic troops, drives Delilah in the park; and we are asked to suppose that his sisters are unaware who it is sits by his side. The daughters of Dives, knowing all about the plot of the 'Traviata,' visit the opera to witness the apotheosis of a consumptive prostitute, and drive home through the Gehenna-fair nightly held in the Haymarket; yet we are expected to credit that they lay their heads on their pillows without considering what it all means.

"We do not cite these illustrations at random, but select them to direct attention to the most practical means of remedying the evil without too much shocking the dainty consciences of those who object to direct legislation on the subject. Each case alluded to has a meaning and conveys a lesson. Houses at enormous rentals are seldom devoted to infamous purposes without the cognizance of the landlord or his agent—indeed, it is well known that higher rents are usually exacted on account of the use to which the premises are applied. We therefore believe that a far greater responsibility should be imposed on landlords in regard to the manner in which their houses are occupied. This is easy enough to ascertain—quite as easy as the detection of alterations made contrary to the lease, of which the tenant rarely fails to receive very early official warning.

"To those who have none other than themselves to care for, the presence of prostitutes in every public place of resort is little more than matter of passing notice. To the mother of a family it is something far more serious. That her

daughters should witness the openly-permitted blandishments of these women is to her a constant misery. That her sons may fall victims to the arts of 'the syren woman with the serpent's tongue' is a perpetual fear. Members of our profession must have deep cause to respect the beautiful homely virtues that fill the kindly hearts of our English matrons. Yet the sense of burning shame with which they must regard the openly-displayed depravity of their sex seems never to have been thought worthy of consideration or comment. Do men ever reflect what would be their own feelings of horror and disgust at seeing an Antinous parading the streets plying for hire, after the manner in which courtesans openly pursue their trade in London?

"But one of the most important (if not the most important) means for reforming the existing evil is an enforcement of stringent punishment for seduction. Instead of compelling the seducer to pay a paltry sum (probably far less in amount than he has expended to accomplish his evil purpose), we contend that none but directly personal punishment should be inflicted. If the evil-doer who tempts a girl from her home, who laughs at the threats of her parents, and keeps her

'Till his passion shall have spent its novel force,

Something better than his dog, a little dearer than his horse'—

knew that two or three years of imprisonment awaited the detection of his guilt, he would hesitate in his evil course; for there is no such selfish animal and moral coward as a libertine.

"Lastly, we protest, in the name of common decency, against the deliverance of one of the largest and most important of our thoroughfares, for five or six hours every night, to the sole use of prostitutes and their companions. It is well known to every inhabitant of London that no person can at these times pass through

the Haymarket without seeing and hearing an amount of appalling wickedness, unparalleled in any city in the world. Shops, taverns, cafés, brilliantly-lighted saloons, as specially devoted to the use of the courtesan as the Stock Exchange is to that of the merchant, are allowed to remain open throughout the night. Through such scenes roll homeward the carriages of fair and high-bred damsels from opera or concert. And well is it if their thoughts go no further astray on witnessing such sights than to feel gratitude for their own lot; even as old Bradford the martyr was wont to exclaim, when he saw a criminal going to the gallows, 'There goes John Bradford but for the grace of God.' Here the hopes and happiness of many a family are wrecked by the mad whirl of excitement that upsets the feeble brains of striplings and week-minded men. Here the thoughts of many a poor girl cursed with a dowry of beauty, dazzled at the rustling silks, and deceived by 'the loud laugh that speaks the vacant mind,' have for the first time turned to evil. If in a street thus centrally situated there broke forth a terrible plague, so terrible that death was in the very air, prompt and efficient means to subdue the evil would soon be devised. Yet a moral plague, more harmful than words can describe, prevails there night after night. To stay it with a firm hand is the duty of those in authority; and until some practical efforts are made to check the force of the current itself, as well as to catch the drops that eddy back into virtue, all preaching, and groaning, and theorizing about the increasing evils of public prostitution are vile and hypocritical. The only result of such puritanical shirking of work that must be done sooner or later is that still more applicable, and yet nearer home to ourselves, will become that terrible denunciation, 'Woe unto you, Scribes and Pharisees, Hypocrites!'"

(To be continued.)

ANTI-MORMON RIOTS.

(From the "Birmingham Journal.")

One of the results of Dr. Brindley's crusade against "Mormonism" in Birmingham has been, that for several weeks

the Sunday and week-day meetings of the "Saints" have been interrupted by unruly mobs, who, not content with giving

the preachers the lie, howling and whistling during the singing of hymns, and groaning with unwonted fervour during prayers, have even pelted the members of the congregation with stones and mud on their way homewards. On the afternoon of Sunday last, a man named Thomas Horsley, on leaving Allison-street chapel, was seized by a crowd of people, who tore his coat in pieces, and treated him in such a manner that he had to place himself under the protection of a policeman. He got into a cab, hoping thereby to escape, but the mob followed him as far as Islington-row, hooting at him, and pelting both him and the cabman with stones. On Thursday night, a man named Rose, one of the deacons of Thorpe-street chapel, was beaten with sticks and otherwise roughly handled by a crowd which had assembled in the neighbourhood, where, we may remark, hundreds have nightly gathered for several weeks, with the view of disturbing the Mormon meetings. It was here that matters reached a climax last Sunday evening. Dr. Brindley had been lecturing on the iniquities of "Mormonism" nearly opposite the chapel. We don't know whether his text had been the words which we found chalked on the door-way of the chapel yard, "Brigham Young has got forty-two wives, damn him;" but we understand that he indulged freely, as usual, in depicting the grosser accusations ordinarily brought against the rulers of the church in the Salt Lake City. His discourse closed about eight o'clock. Though a few of the more respectable looking of the Doctor's hearers left the street when he did, the great majority remained, and the crowd numbered not less than fifteen hundred or two thousand persons of both sexes. A rush was at once made to the chapel, where President Aubrey was preaching at the time. The aisles and unoccupied seats were speedily filled, and then a running fire of comment on the sermon was commenced, and carried on by the intruders for some five or ten minutes. Much of the language would have disgraced the lowest pothouse, and at last Aubrey abruptly closed his discourse, pronounced the benediction, and dismissed his flock. It was with great difficulty that they forced their way through the crowd in the chapel yard and the street. The women were hustled, insulted, and bespattered

with mud; the men had their hats knocked off, and were pushed about from side to side; and hootings, oaths, tin-kettle harmonies, &c., lent completeness to a scene such as is not often witnessed in Birmingham on a Sunday evening. The police were sent for, and quiet was partially restored. However, as soon as the constables had gone away, the door of the chapel was burst open, the crowd rushed in, the front windows were smashed, and the mob conducted themselves as they liked for nearly half an hour. A Bible was taken from the pulpit, and other books stolen, including a "Key to Theology."

The arrival of some policemen at this juncture had the effect of dispersing the mob thoroughly, or more serious results might have happened, as hints of an intention to burn the chapel were freely circulated. No other disturbance took place that night, but on Monday morning the chapel doors were again broken open, lock-fast closets were ransacked, and a large number of music and school books were torn in pieces and strewn about the yard. Except when a policeman hove in sight, the crowd remained in possession of the building during the whole day. In the evening our reporter visited the place to see what damage had been done, and while he was inside, a shower of stones came rattling through the smashed windows. We believe that yesterday the building had the protection of a policeman, but this ought to have been given earlier.

A repetition of these disgraceful scenes must not be permitted. . . . But in this country the Mormons are observers of the law; they seem to live as decently, moral lives as their neighbours of the same class; they do go through the forms of worship, which may be more than many of their assailants can say; they have Sunday schools, day schools, and other means of giving enlightenment which the Book of Mormon cannot altogether overpower. And the law of the land must give them the protection which it accords to all "religions," pretended or genuine. There must be no more religious bonfires in Birmingham. The last took place more than half a century ago, and we are not particularly proud of the achievement. We believe that Dr. Brindley does exhort his audiences not to commit any act of violence, but gatherings of fifteen hundred or two thousand persons

in a narrow thoroughfare ought not to be allowed. The Doctor's peculiarly energetic language requires a larger area than the immediate vicinity of the Thorpe-street Mormon Chapel.

ANOTHER RIOT.

On Wednesday morning Dr. Brindley placarded the town with an intimation that he should "reply" to the foregoing report at the back of the Town Hall that evening, at eight o'clock; and to hear the Doctor some twelve or fifteen hundred persons assembled. On one point only did he allege any inaccuracy. He denied that his lecture in Thorpe-street on Sunday evening had any reference to the iniquities of "Mormonism," as we had stated. This constituted his "reply to the *Journal*." Of course there was abundance of vulgar abuse—assertions as to his former connection with the press having given him a knowledge (personal, we suppose,) of how reporters were capable of being bribed, and so on—but not a word did he say in contradiction of our statement of the disgraceful outrages which followed his preaching of what he called "the highest mystery of Christianity." And yet he had the impudence to ask a meeting to vote that the report in the *Journal* was false, though not one in a hundred of those he addressed could have had any personal knowledge on the subject. If this is the way he treats the question of "Mormonism," the cause of truth will gain but little by his advocacy. It was also remarked, that he did not say a word in condemnation of the excesses of his friends. The result might have been anticipated. At the conclusion of his address, several hundreds of the crowd, under the leadership of two or three professed adherents of the speaker, moved off into Cambridge-street, where the Mormons have a chapel—a dingy old school-room, immediately facing Messrs. Winfield's manufactory. The narrow street was literally packed in the space of a few minutes, and after the usual preliminaries to an outbreak, hissing, hooting, and yelling, several huge stones were flung through the glass windows into the room. A few of the more orderly endeavoured to persuade the mob that they would gain nothing by attacking an empty room; but determined to wreak their indignation upon anything pertaining to "the Church of Jesus Christ of Latter-day Saints," the

multitude set to work, flinging volleys of stones and other missiles at the edifice, and in less than half an hour some sixty panes of glass, all the building possessed, were shivered to atoms, and in many places the woodwork of the windows themselves completely destroyed. A desk or two, visible from the street, were likewise broken by the volleys of stones. Finding that much more could not be done in the way of damage to the building, cries were raised of "Fetch out the unbelievers;" "They've hid themselves;" "Serve 'em like the windows;" and a strong body of the besiegers forthwith set to work and tore off the iron fastenings of the doors, belabouring them at the same time with their fists and hob-nail boots. At this juncture, and while the greatest excitement prevailed, a detachment of police arrived on the spot, and proceeded to take steps for resisting any further violence. The mob were at first disposed to attack the constables, but, aided by several Mormons, the officers succeeded in restoring comparative quietness. One or two of the "Saints," in trying to gain entrance into their building, were roughly handled, and had they been recognised earlier, would most probably have met with serious bodily harm. The poorer inhabitants of the street were much terrified, and bolting their front doors, kept secure within during the disturbance. It was fortunate for the Mormons that the chapel was locked up at this particular time, for had any of them been within, the result might have been disastrous. During the remainder of the night and on Thursday, a policeman was stationed in Cambridge-street, and no further molestation of the premises has taken place. * * *

It is surely unnecessary to say that the essence of religious freedom is the right of every man to hold and propagate his religious opinions without coercion and without fear of consequences; and it is generally admitted that the moment a religious sect is persecuted, that instant sympathy is excited in their favour. The outrageous proceedings, and the oratorical stimulants that have led to them, are therefore neither right in themselves as a means of overcoming errors, nor are they politic, and probably this consideration will induce the speaker in question to confine his exposures of the delusion to the more legiti-

mate and less dangerous modes of indoor disputation and argument. Dr. Brindley may reply, as he did on Wednesday, that his expositions and the riot that ensued have no connection. We can only point to the fact that immediately after the Wednesday evening harangue, as after that of Sunday, a riot did take place, the rioters being those who composed his audience, the sufferers those against whom his denunciations are directed. If the connection here is not palpable, we confess we cannot hope to convince those who doubt it.

If these gatherings are not voluntarily stopped, they must be checked by the vulgar but effectual means of the police. And we think we have a right to ask how it is possible that outrages like those in Cambridge-street and Thorpe-street can be committed in a town professedly under the care of an expensively maintained force of police? Let a Royal Duke visit us, and we have a parade of the force that carries terror and admiration, as the case may be, to every mind; a circus attracts a bevy of police large enough to fill the reserved seats; even a photographic booth on Gosta Green can command the protecting aid of a couple of full privates; and yet a riot can take place in the centre of the town, a mob may take possession of a chapel, and hold it for hours, men and women worshipping God, as they think, may be hooted, pelted, and their lives imperilled, without interference, and without a single offender being taken into

custody. A creditable state of things, truly! Still more creditable that the outrages can be repeated, as they were on Wednesday, with the same impunity! We are no believers in the vulgar notion that the police wink at these things. The fact is, that they know nothing whatever of them, take no pains to know, and seldom trouble their heads with anything out of their ordinary jog-trot daily duty. That sort of extra parade vigilance is rather a bore than otherwise. It surely did not require any great shrewdness to know that the same people who aided the riot in Thorpe-street, called together by placard to be addressed by the same speaker, in the neighbourhood of another Mormon chapel, were very likely to repeat the same outrages. And yet no provision was made to meet and prevent such an almost inevitable contingency. We believe we shall not be doing justice to the town if we do not call the attention of the Watch Committee to these proceedings. At the same time we ask the Committee of the Parks to look to it, that the Calthorpe Park is not made a theatre for controversy of all sorts, under the guise of field preaching. The evil that arises from these disgraceful outrages extends to matters with which it has no necessary connection, and may lead to the authoritative suppression of the practice of open air preaching, which, in appearance at least, is conveying a knowledge of religious truth to many a man to whom it has hitherto been a tradition and a fable.

HISTORY OF JOSEPH SMITH.

(Continued from page 521.)

[June, 1842.]

I received a letter from Horace R. Hotchkiss, of which the following is a copy:—

Fair Haven, May 27, 1842.

Rev. Joseph Smith.

Dear Sir—Yours, notifying me of your application for the benefit of the bankrupt act, is at hand. I regret very much the step you have taken, as I am fearful it will have a most disastrous influence upon your society, both commercially and religiously; you have, however, probably weighed the subject with sufficient care to arrive at a correct decision.

You will oblige me by stating, immediately on the receipt of this letter, your precise meaning, in saying, that "all your creditors would fare alike." It is, as you will see, important for me to know the course taken with my notes, and also the position in which we stand to each other.

You have my bond for certain lands, or rather you have my bond that you shall have a deed to certain lands upon the payment of notes specified in said bond. I wish to know exactly how this bond stands in your inventory. Of course, it cannot stand as a title to the property; but I want to know the disposition which is to be made of it.

Possibly some arrangement might be

made between us at once; still I do not know how Mr. Tuttle and Mr. Gillet will view the subject.

Yours, &c.,

HORACE R. HOTCHKISS.

To which I wrote the following answer:—

Nauvoo, June 30, 1842.

H. R. Hotchkiss, Esq.

Dear Sir—Yours of the 27th May has been received, which I shall now briefly answer. In regard to my application for the benefit of the bankrupt act, there was no other course for me to pursue than the one I have already taken; and, as I have said before, all my creditors will have to fare alike. Your papers are inventoried along with all the other property.

The influence this step may have upon our society, either commercially or religiously, is a matter we cannot stop to consult, as we had no alternative left. We have been compelled to pursue this course on account of the extreme pressure of the times, which continued to bear harder upon us, until we took the step we have.

A great pressure of business prevents my writing more at the present, you will, therefore, excuse a short communication.

I remain,

Yours respectfully,

JOSEPH SMITH.

Friday, July 1, 1842. Elder Willard Richards left Nauvoo for New England.

Saturday, 2nd. Rode out in the city with my Clerk, Mr. Clayton, to look at some lots; afterwards rode to Hezekiah Peck's, accompanied by Emma and others.

In this day's *Wasp*, I find the following:—

Mr. Editor.

Sir—I take the liberty to inform you that a large number of persons in different places have manifested a desire to know the phrenological development of Joseph Smith's head. I have examined the prophet's head, and he is perfectly willing to have the chart published. You will please publish in your paper such portions of it as I have marked, showing the development of his much-talked of brain, and let the public judge for themselves whether Phrenology proves the reports against him true or false. Time will prove all things, and a "word to the wise is sufficient."

Yours respectfully,

A. CRANE.

A PHRENOLOGICAL CHART,

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—11, L. Extreme suscepti-

bility; passionately fond of the company of the other sex.

Philoprogenitiveness.—9, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—5, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

Combativeness.—8, L. Indomitable perseverance, great courage; force, ability to overpower.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—9, L. Strong love of riches, desire to make and save money.

Alimentativeness.—9, L. Strong relish for food; keen and severe appetite.

Vitateness.—4, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem.—10, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—10, L. Kindness, goodness, tenderness, sympathy.

Veneration.—6, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—10, L. Cheerfulness; sanguine expectation of success and enjoyment.

Marvellousness.—10, L. Wonder, credulity, belief in the supernatural.

Imitation.—5, M. Inferior imitative powers; failure to copy, describe, relate stories, &c.

Prepossession.—8, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—9, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—8, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness.—7, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Taste.—5, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Offine.—11, V. L. or L. Distinct impressions as to the time when, how long, &c.

Locality.—11, V. L. or L. Great memory of place and position.

Eventuality.—11, V. L. Extraordinary recollection of minute circumstances.

Individuality.—10, L. Great desire to see; power of observation.

Form.—10, F. Cognizance, and distinct recollection of shapes, countenances, &c.

Size.—11, V. L. or F. Ability to judge of proportionate size, &c.

Weight.—9, V. L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—6, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—7, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—11, V. L. Extraordinary critical acumen; great power of analysis.

There are four temperaments. The Lymphatic or Phlegmatic, in which the *secreting glands* are the most active portion of the system, produces both corporeal and mental sluggishness, and inactivity. The Sanguine in which the *arterial* portion of the system is most active, gives strong feelings and passions, and more ardour, zeal, and activity, than of strength or power. The Bilious, in which the *muscular* portion predominates in activity, produces strength, power, and endurance of body, with great force and energy of mind and character. The Nervous, in which the *brain and nervous system* are most active, gives the highest degree of activity, with clearness of perception and of thought, but less endurance. Sharp and prominent organs denote activity; smooth and broad denote idleness and strength.

EXPLANATION OF THE CHART.

The written figures opposite the organs and ranging in a scale from 1 to 12, indicate the various degrees in which the respective organs are developed in the head of the individual examined: thus 1, 2 indicate that the organ is *very small* or: almost wholly wanting; 3, 4 means *small*, or feeble, and inactive; 5, 6, *moderate* or active only in a subordinate degree; 7, 8, *full* or fair, and a little above par; 9, 10 *large*, or quite energetic, and having a marked influence upon the character; 11, 12, mean *very large*, or giving a controlling influence, and extreme liability to perversion. The size of the brain, combinations of the faculties and temperament of the individual, may be indicated in the same manner as the degrees of the faculties or organs.

The initials V. L. denote *very large*, L. large, F. full, M. moderate, S. small, V.S. very small.

I give the foregoing a place in my History for the gratification of the curious, and not for respect to Phrenology.

[See the "Wasp"]

TO THE CITIZENS OF HANCOCK COUNTY.

As a people the Church of Jesus Christ of Latter-day Saints are found "more sinned against than sinning." In political affairs we are ever ready to yield to our fellow citizens of the County equal participation in the selection of candidates for office.

We have been disappointed in our hopes of being met with the same disposition on the part of some of the old citizens of the County—they indeed seem to manifest a spirit of intolerance and exclusion incompatible with the liberal doctrines of true republicanism.

At the late Anti-Mormon convention, a complete set of candidates pledged to a man to receive no support from, and to yield no quarters to, "Mormons," are commended to all the citizens of this County for their suffrages!

As a portion of the said citizens of Hancock, we embrace the opportunity to decline this ticket for the want of reciprocity in its terms, and honesty and intelligence in the character of some of its candidates.

If the old citizens of the County are still desirous of equal participation with us in the choice of candidates, we are ready to co-operate with them. If independent gentlemen will announce themselves and possess the requisite qualities, capacity and integrity, they will receive the united support of our people in the country.

The time for holding a convention seems to have already gone by—there is time

enough for the friends of justice and fair play to elect a ticket to be announced in the independent manner we have suggested. Let the gentlemen who have the courage to oppose the spirit of dictation, which governed the Anti-Mormon convention candidates show themselves, and we will exercise enough on the terms proposed in this article, to ensure complete success.

JOSEPH SMITH.

Sunday, 3rd. This morning I preached at the Grove to above 8,000 people.

(To be continued.)

The subject matter of my discourse was from the Prophet Daniel's saying, that "In the last days the God of heaven would set up a kingdom." &c.

In the afternoon heard brother Hyrum preach at the Grove.

The steamer *Edna* collapsed her flues at the mouth of the Missouri river; more than sixty persons were badly scalded. A proof among many similar that the waters of the west are cursed, as saith the Lord in a revelation.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 22, 1857.

THE VISION OF NEPHI.—Nephi was one of the prophetic writers of the Book of Mormon. In his youthful days he dwelt at Jerusalem with his father Lehi. By the commandment of the Lord, this family, in connexion with another family by the name of Ishmael, left Jerusalem about six centuries before the Christian era. They first went down into the wilderness near the eastern shores of the Red Sea. While there, Nephi beheld in vision, the great western continent to which the Lord promised to guide them, and on which they were to become a great nation. He saw some of the great events of latter-times, among which he beheld the rise of the Latter-day Kingdom, and its progress among all nations. We quote some extracts from the vision, having reference to present events:—

"And the angel spake unto me saying, these last records" (having reference to the Book of Mormon,) "which thou hast sent among the Gentiles, shall establish the truth of the first," (meaning the Bible,) "which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed as well as in the records of the Twelve Apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews; and the last shall be first, and the first shall be last."—(First Book of Nephi, Chap. iii., par. 43.)

From this extract, it will be perceived that the Book of Mormon and Bible were to become one in their testimony; and that in former days Christ was to manifest himself first unto the Jews and last to the Gentiles: and that in the latter days his work was to commence first among the Gentiles, and last among the Jews. This accords with the prediction of Isaiah, who expressly declares, that the great work for the gathering of Israel in the latter times, should first commence among the Gentiles.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—(Isaiah xlix. 22.)

In fulfilment of this, the hand of the Lord was lifted up to the Gentiles in the United States in bringing forth the Book of Mormon, and setting up His Latter-day Kingdom, which will, as Nephi has predicted, result in the gathering and salvation of Israel. The angel further says:—

“And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God, in that day, that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling-blocks, and if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land for ever: they shall be no more brought down into captivity; and the house of Israel shall no more be confounded; and that great pit which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end; for behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.”—(Par. 44.)

Here it will be seen that the only promise left to the Gentiles in the latter times is on the condition of their repentance and embracing the great work of the Lord, revealed through the Book of Mormon, and gathering with the Saints in America, preparatory to being numbered with the American Indians, who are of Israel. Otherwise the Gentile nations will be cut off and perish from the earth.

“And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish; therefore, woe unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts, and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.”—(Par. 45.)

According to this, the latter-day message was to be a work, terminating speedily in the salvation or destruction of the Gentile nations. The great division line was to be everlastingly drawn; and the wicked delivered up to the hardness of their hearts, preparatory to the fearful judgments predicted.

“And it came to pass that when the angel had spoken these words, he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, behold there are, save two churches only; the one is the Church of the Lamb of God, and the other is the church of the devil; wherefore whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.”—(Par. 46.)

“And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.”—(Par. 47.)

“And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.”—(Par. 48.)

“And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.”—(Par. 49.)

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness, and with the power of God in great glory.—(Par. 50.)

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, inasmuch that there were wars and rumours of wars among all the nations and kindreds of the earth, and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he has made to his people, who are of the house of Israel."—(Par. 51.)

From these quotations we learn that there are but two churches; one of God and the other of the devil; and that all mankind belong to one or the other; and that the Latter-day Church of God should be few, when compared with the numbers belonging to the church of the devil. We also learn that these few were to be upon all the earth, and their dominions small: yet they were to be "armed with righteousness, and with the power of God in great glory." We also learn that multitudes, belonging to the devil's church, "upon the face of all the earth, among all the nations of the Gentiles," should be gathered together "to fight against the Lamb of God," or his Saints. Now we ask the enemies of the Saints among all the nations of the Gentiles, the following questions:—

Are you not literally fulfilling this prediction in the Book of Mormon? Are you not hardening your hearts against the divine message which God has sent as the last warning to you? Do you not fight against this work, and often gather in multitudes to ridicule and persecute the Saints? Have you not disturbed their meetings? Have you not broken into or damaged their chapels? Have you not followed them by hundreds in the streets, shouting and crying out against them? Have not the Saints been used in the same way among many nations of the Gentiles? Did not the British army, and Europeans throughout all the Indian empire, treat the Latter-day Saints' missionaries with the greatest scorn, and literally drive them from their midst? Alas! How little did they realize the greatness of their wickedness in thus rejecting so great a message! How little did they think of the disastrous consequences which would so speedily follow! How little did they think that the predictions in the Book of Mormon would be so suddenly fulfilled upon them! But when people are "delivered to the hardness of their hearts and to the blindness of their minds," they suddenly rush to destruction. The British army in India is a sad and mournful example. O that the Gentiles would take warning from what has already been fulfilled, and repent before the more terrible judgments shall come.

Remember, O inhabitants of the British Isles, that the warning voice of Prophets and Apostles, and the prophetic denunciations of the Almighty, have been sounded in your ears for a score of years; and yet, you have not repented, nor inclined your hearts to receive with joy the only message that can save you. What will you do in the day of your visitation? When the Lord shall visit you according to all of your evil works, and according to all the filthy abominations which you practise before Him continually? If you repent not, you cannot escape; for your doom is predicted in the Book of Mormon. And not one jot, nor one tittle of the prophecies in that heavenly record shall fail.

Are not the Saints of the Latter-day Kingdom already among nearly every nation

under heaven, just as the foregoing prophecies declared that they should be? Are not multitudes among the nations fighting them as was prophesied? O, then, why will you doubt that there are to be wars among all the nations and kindreds of the earth, as the same prophecies also foretell? Why do you flatter yourselves that the wrath of God will not be poured upon these nations which constitute "the mother of harlots" as is also foretold? Why will you close your eyes, and stop your ears, and harden your hearts, and rush madly to sure and inevitable destruction? Now there is a way opened for your escape, but soon there will be no remedy; for the destroyer will do his work.

ARRIVALS.—The following Missionaries, from Great Salt Lake Valley, arrived here on the 4th instant from New York, per ship *Dreadnought*, after a passage of twenty-six days:—Henry Harriman, Ebenezer C. Richardson, Joseph W. Young, Brigham H. Young, Seymour B. Young, Samuel H. B. Smith, Enoch Reese, Phillip Margetts, James Brooks, Eli H. Peirce, David Wilkin, William J. Stewart, Robert Logan, William P. Thomas, William J. Harris, Martin L. Ensign, John Y. Green, Reuben McBride, James Andrus, and Peter Harrocks.

Also, on the 9th instant, the following Missionaries arrived at this port, by the *Columbia*, from New York, Elders Iver N. Iverson, Richard G. Evans, and John W. Berry; by the *Nonpareil*, from Philadelphia, Elders Jabez Woodard, Frederick Roulet, Jean D. Malan, William Bramall, Robert E. Miller, Samuel Longbottom, George Stanaforth, and Amos Taylor.

We hail with pleasure the arrival of these brethren, and feel assured that they will give renewed strength and energy to the work of the Lord. In company with fifty other Elders, destined for various portions of the earth, they crossed the Plains with hand-carts. They all testify that the hand-cart mode of crossing the Plains is cheap, practical, agreeable, and expeditious, and far less hazardous and laborious than crossing with oxen, which require watching day and night. These Elders have proved their faith by their works. Let the Saints in Europe do likewise—save means as fast as possible, and make your way to Zion, that you may not partake of the sins of Babylon, nor receive of her plagues.

APPOINTMENTS.—Elders Joseph W. Young, and John Y. Green, are appointed to labour in the Scandinavian Mission, under the direction of Elder Hector C. Haight.

Elder Ebenezer C. Richardson is appointed to preside over the Cape of Good Hope Mission.

Elder James Brooks is appointed to labour under the direction of Elder Ebenezer C. Richardson, in the Cape of Good Hope Mission.

Elders Enoch Reese, and William P. Thomas, are appointed to labour in the Welsh Mission, under the direction of Elder Daniel Daniels.

Elders Samuel H. B. Smith, William J. Stewart, and Seymour B. Young, are appointed to labour in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Robert Logan is appointed to labour in the Glasgow Pastorate, under the direction of Elder James Ure.

Elders William J. Harris and Peter Harrocks are appointed to labour in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder Reuben McBride is appointed to labour in the Nottinghamshire Pastorate, under the direction of Elder Thomas R. King.

Elder James Andrus is appointed to labour in the South Pastorate, under the direction of Elder Robert F. Nealen.

Elder Brigham H. Young is appointed to labour in the Southampton Pastorate, under the direction of Elder Bernard Snow.

Elders Henry Harriman, and Phillip Margetts, are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder Martin L. Ensign is appointed to labour in the Newcastle-upon-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder David Wilkin is appointed to labour in the Irish Mission, under the direction of Elder John Scott.

Elder Eli H. Peirce is appointed to labour in the Birmingham Pastorate, under the direction of Elder William S. Muir.

EMIGRATION NOTICE.—Those desirous to emigrate to the United States this Fall, may now forward us their names and deposits, and as soon as we have a sufficient number of applications we shall charter a ship.

FOREIGN CORRESPONDENCE.

AMERICA.

Florence, Nebraska Territory,
July 12, 1887.

Dear Brother Pratt—I had intended to give you a somewhat detailed account of emigration matters at the closing up at this point, but the energies of myself, and those of every one around me, have been so severely tasked to get the Scandinavian companies off as early as possible, and then to get ready ourselves, that it seems impossible to do so without delaying ourselves, when I feel that we should be on the way. It is now morning, and we wish to make a good drive to-day.

The first hand-cart company arrived here on the 13th, and left on the 20th, being delayed four days by incessant rains. They were all well and in good spirits. They numbered 145 souls.

The first company of teams, under Captain J. B. Martin, arrived here on the 24th, and left on the 28th, numbering 34 wagons. On the 29th, I arrived here from St. Louis; on the 30th, the supplies arrived; July 1st, the supplies were stored in the warehouse. On the 2nd, the Scandinavian company of teams, under Captain M. Cowley, arrived; on the 3rd, the Scandinavian hand-cart company arrived; quite a number of the latter company were out of health from the effects of their voyage, and change in diet. On Saturday the 4th a Council was called, to take into consideration the condition of these companies, but more particularly the hand-cart company. The

Council consisted of brothers H. S. Elbridge, P. H. Young, A. M. Musser, J. P. Park, D. B. Dime, M. Cowley, G. W. Thurston, C. Christianson, L. D. Rudd, J. Liljenquist, and J. A. Little. By request, brother P. H. Young presided. It was unanimously decided, that it was wisdom for the companies to go on; and that all who were not able to walk in the hand-cart company should remain, that they might not be burdened.

On the 6th, the company of teams, consisting of thirty-one wagons, left here, and on the 7th the hand-cart company, consisting of 330 souls, with ten mules and three wagons left here, all able to travel on foot. On the 8th, brother W. G. Young's company arrived with twelve wagons, and this morning it will leave, increased to nineteen wagons. The company is small, numbering twenty-two men, but well armed.

I intend getting on to the August mail if possible at Fort Kearney, and learn the condition of the companies still on the Plains, and what assistance they may need, if any, to get in.

I shall certainly endeavour to give you a more detailed account of matters in future, including personal business matters, &c.; but it seems as though circumstances compel me to let this suffice for the present.

Please give my love to brother Benson, and the brethren connected with you.

Your brother in the Gospel,

J. A. LITTLE.

HOME CORRESPONDENCE.

TREATMENT OF THE SAINTS IN BATH.

Reform Cottage, Beechen Cliff,
Bath, July 27, 1857.

Dear President Orson Pratt—We have very lively times in Bath. An Anti-Mormon Lecturer from Bristol has "turned up" here under the patronage of Bishop Carr and the "learned" and "pious" clergy of this city. The very "enlightened" and "religious" citizens approbating this skilful measure to "put down 'Mormonism.'"

I will give you a brief account of one week's conflict. On the 20th instant W. S. Parrott (an apostate) delivered a "lecture" to about 2,000 people, including many clergymen and dissenting ministers. The main argument used to overthrow our doctrines was the exhibition of an old rusty sword, a six shooter, a cat-o-nine-tails, and a bullock's bladder inflated with wind (a hollow and windy argument surely). After a thousand-and-one Quixotic exploits by Parrott, such as pushing the bladder under the back of his coat, &c., this grave assembly of would-be theological judges, passed a resolution to "put down" and "stamp out" "Mormonism" in Bath. The first fruits of this insane demonstration to annihilate a religious system were brought forth by a furious mob, breaking the windows of our Chapel, and besieging my residence, uttering oaths, imprecations and threats, that they would kill your humble servant.

On the 21st our Chapel was filled to overflowing. Several police were on duty there and maintained excellent order, while Pastor R. F. Nealen addressed the congregation for an hour-and-a-quarter. At the close, the "catpaw" of the clergy, (W. S. Parrott) incited his co-workers, the "lower orders," to a breach of the peace. Windows were broken, and I was guarded to the city police station, under a shower of stones, by six constables.

On the 23rd, we held our meeting as usual; no interruption until the meeting was duly closed, then "hell seemed to be broke loose." The police cleared the room, but I dared not venture out. About twenty panes of glass were smashed, the

mob kicked the door in a very violent manner, and threatened to "fire the Chapel." But I experienced no fear, for the arm of Omnipotence sustained me.

On the 24th, paid the chief of police a visit; found him to be a perfect gentleman—religious liberty personified. He said we were entitled to the protection of the law, and he would see that we were protected. He was determined to "put down" and "stamp out" mobocracy by the strong arm of the law. I then repaired to the Town Hall, to hear the trial of two boys, who had been taken into custody the previous night for breaking our windows.

The magistrates adjudged them to pay the damage done to the windows, and also a fine and costs; the eldest twenty shillings penalty, or one month's imprisonment with hard labour; the youngest five shillings penalty, or five day's imprisonment; expressing at the same time their determination to "put down," and "stamp out" such "disgraceful proceedings" by the iron arm of the law.

The Town Clerk said that W. S. Parrott ought to be taken in charge by the police. The superintendent of police (Mr. Hughes), said he wondered the police had not done so. Two highly respectable tradesmen addressed the bench on the subject, and said that Parrott was the sole cause of all this disturbance, that something ought to be done to stop him. The magistrates ordered the chief of police to attend personally and take effectual measures to put a stop to such riotous proceedings.

On Sunday 26th, the chief of police attended, accompanied by about twelve other officers. The sombre and confused countenances of the Anti-Mormons present, clearly proved that authority was there. We had excellent meetings. However, as I and my lady left the chapel in the evening, the mob followed us; inspector Norris came up and said the police would go where I went to protect us. We decided to take a walk in the Victoria Park. The crowd followed; the citizens in aristocratic quarters looked amazed. We returned to the Market Place, about two thousand people following us; Mr. Hughes

called out fifty more men; they formed lines across the streets, and with staves in hand, prevented the procession from further progress. We returned home in peace, accompanied by the police in plain clothes, much amused with the events of the evening.

The authorities in Bath are sternly resolved to protect the Saints in their in-

alienable rights of worshipping God according to the dictates of their own consciences. May the authorities in other cities of this land of religious liberty go and do likewise, that they may be worthy of the blessings of heaven.

Yours in the covenant,

EDWARD HANHAM.

NEW YORK IN DARK COLOURS.

The New York *Tribune* gives the subjoined sketch, in very dark colours it must be allowed, of the social state of that city. "Sixteen murders have been perpetrated in this city since the 1st of April, about which time Mayor Wood began to develop his programme of violent resistance to the laws, and the whole army of grog-sellers bade defiance to any legal interference with their desolating traffic. There have been at least twice 16 attempts at murder, besides violent assaults and rum-hole fights without precedent. Ten thousand hardened and hopeless female outcasts swarm the streets at night, 2,000 children, under the guise of pedlars, from the ages of 10 to 16, penetrate every public building, store, and office in the city, to beg, steal, spy for burglars, and on their own account practise those vices which cannot be named in respectable language; 5,000 great and small gamblers prey upon the credulous and the infatuated, standing all day at the doors of their dens in Broadway, as well known in person and profession as the Mayor himself; 10,000 lazy, drunken, thieving short-boys, swill-boys, killers, roughs, and rowdies of other names, lounge on the rum-cursed corners of the streets, making day disgusting, night hideous, and travel dangerous to all who can be suspected of having respectability or money; thousands of emigrant swindlers, mock auctioneers, lottery dealers, policy backers, pickpockets, hall-thieves, burglars, wharf-rats, area-sneaks, pimps, and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous and legitimate of human pursuits. The swell mob

of London, flying from the Argus eyes of a real police, and the unendurable felons of San Francisco, expatriated by the bullet and the hemp of the vigilance committee, are received here with open arms, parade our streets under, not only the toleration, but the protection and personal friendship of the police, carry our primary elections, and fill high places on our nominating committees. On every hand we have vice and crime, and splendour; crime, vice, rum, and beggary. Here, in the most fashionable *faubourg*, is the Crockford's of New York; there, between the residences of a millionaire and a divine, is the *maison de joie* of a woman whose dress is the most brilliant, whose equipage the most costly, whose appearance is the most stunning of any of the gay butterflies, virtuous or vicious, whose beauty and wealth add glitter to the opera or sunshine to the promenade. Within a bowshot of these palaces is the other side of the world—for brocade, rags; for diamonds, dirt; for Johannisberger, whiskey; for millionaires, beggars; for divines, devils; for *Aspasias*, drabs; with here and there some poor, starving wretch painfully enacting the "Song of the Shirt," her besieged virtue glimmering in the misery of this tangible hell, like the fabled jewel in the dunghill. And over all we have a set of men called rulers, wrangling like hungry dogs for the public purse; lying and cheating for advancement; plotting to overthrow all law, that they may rob the people; and, in their influence upon our vast criminal population, recklessly flaring their incendiary torches in our mortal powder house."